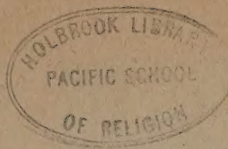


The **AMERICAN**



Pacific School of Religion
Berkeley, California

NOVEMBER 3, 1955

Five Years Meeting in Session

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FRIENDS GATHER IN RICHMOND

Friends from many areas of Quakerdom gathered in Richmond, Indiana, October 20-26, for the eleven sessions of the Five Years Meeting of Friends. Above, a representative group includes, left to right, Tomasi Lung'aho, delegate from East Africa Yearly Meeting; Barbara Wigham, visitor of Ireland Yearly Meeting; Errol T. Elliott, General Secretary of the Five Years Meeting; Elfrida Vipont Foulds, visitor from London Yearly Meeting and Johnson Lecturer for the sessions; and Miguel Tomaya, delegate from Cuba.

The Five Years Meeting in Session

The 1955 sessions of the Five Years Meeting are at their midpoint as this issue of *The American Friend* goes to press. Over 950 Friends have registered, and many others have come for one or two sessions. Friends from Kansas, Oregon, Philadelphia, Ohio (Damasus and Conservative), the Lake Erie Association and the Missouri Valley Association, Baltimore (Stony Run), Indiana (General Conference) as well as from every Yearly Meeting in the Five Years Meeting (Baltimore, California, Canada, Indiana, Iowa, Nebraska, New England, New York, North Carolina, Western and Wilming-

ton) are here. Delegates from Cuba, Jamaica, Mexico and East Africa add much to the sessions. Welcome visitors from London, Ireland, Holland and Sweden Yearly Meetings bring depth and breadth to the gatherings. A sari-clad Indian Friend from Washington, D.C., who became a Quaker in Jamaica, adds color.

The cool crisp autumn air has added to the spirit of excitement as these many Friends gather in the Friends Meetinghouse at Richmond, Indiana.

The special sessions are crowded to the rafters; the business sessions are well-attended; the discussion groups are over-flowing. As we meet for worship or discussion

or business, we devoutly hope that out of this abundance of Friends, out of these long days of gathering together, may come a new life, a new unity, a new realization of our mission under Christ. Under the theme, "Facing Tomorrow with Christ," we are examining not only the reports of past activities, not only current problems among Friends, but the possibilities of new structures and channels of work for the future.

To those of us charged with the planning of the Five Years Meeting, the eagerness of the gathered Friends seems unusual and hopeful for the future. Books are bought in unpredicted numbers, *American Friend* subscriptions are multiplying, information and publications from the various Boards are sought. A new life seems to be stirring manifested in these outward signs and perhaps stemming from an inner need for greater dedication and service.

Richmond Friends have surrounded the incoming multitudes with good will as they work on hospitality, registration and meals for these Friends, and in the midst of weighty deliberations, we pause to give thanks for the simple kindnesses that color such gatherings as these with love and a sense of brotherhood.

SPECIAL FIVE YEARS MEETING ISSUE

The November 17 issue of *The American Friend* will be given over to reporting and pictures of the Five Years Meeting sessions. Friends wanting extra copies should send 25c per copy to *The American Friend*, 101 Quaker Hill Drive, Richmond, Ind.

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Editorials . . .

es In the Sky

The fairyland romancing of fifty years ago has now become solid scientific discourse. A trip to the moon? Yesterday this was a mere film of the imagination. Today some scientists practically assure us that it can actually occur. Some of them make bold enough to suggest the year when it may first be achieved.

Far this side of round trips to the moon is the fling-out into space within the next few years of the first satellite. It will be equipped with "eyes," "ears" and "touch" through sensitive instruments with capacities beyond the senses of the human organism. After that, then what? The real question is, what will this in- do to mankind who develops satellites and space vel?

Are we on the way toward making the collective of men and nations an open book for all to read? The instruments of a satellite suggest exactly that. Military establishments, stock piles of atomic fuel, movements of troops and weapons may, through eyes in sky, become available knowledge to all nations. If espionage and secret agreements secretly executed will fade out as the satellites are improved. This development cannot be definitely foreseen at the present, but it is a prospect within reason.

Bid of Secrecy!

Secrecy is the bane of all progress toward world brotherhood. It is an infestation that must be cleansed. At every turn it pours in its poison. Why should any nation have anything to hide from other nations whose future is threatened by all wars? Our intertwined world can no longer safely allow the anarchy of one nation when so much is at stake.

As in the case of disarmament this opening of the books to all is not going to be done unilaterally. It must and will be done, if at all, by some over-all concert that eventuates in global organization and action. That it must be done is as clear as noonday. It may be that the inventions of men may prepare one nation to know, to prepare and to strike a deadly obliterating blow from the sky as satellite is improved over the other, but it is also true that this sky operation, developing so rapidly, will become less of a secret until through it all nations may know the facts about one another through the common eyes of the sky. It could be the greatest invention toward peace.

You God Seest All!

This progress toward global vision is one more illustration of the need of divided men for something beyond their nation-centered mechanisms and some- thing greater than men and nations under whose ob- scure view they find their kinship—a correction from above."

It is usual to say that if the *inventors* and those

who use their machines are not improved, their *inven- tions* will be a liability to everyone. There may be a point at which this spiritual truth is driven home to men, indeed a point at which spiritual reality almost of necessity is fused in the minds of men with material advance. Perhaps our inventions are, in some way, driving us to that point—the *extremity* of material develop- ment being God's *opportunity* to waken us to the unity of our total life.

Though in a different context, there is new light from the prophet Hanani to Asa, king of Judah, "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him." Or, a later word from One greater than Hanani, "God so loved the *world* . . ." That is the basic corrective to the divided life of men.

As we move from the horizontal view of our life on earth and catch the total picture, one nation to itself will be seen as a hinterland of the world community. Within this fullorbed existence of humanity, aggression by one nation is treason as well as fratricide. When we awaken to that fact we are well on our way to under- standing what is meant by the *kingdom* of God.

We Move Together

We usually assume that a person should do right because it is right, not waiting on his neighbor to do the same. In one sense this is true of nations also, but the behavior of a nation, being an aggregation of di- versely minded persons, is not a simple parallel to the life of individuals. This ought to be clear to those who have faced family decisions or other small group prob- lems.

How, therefore, are we to move into the world community made up of political entities called "na- tions?" That the over-all necessities, created in part by our inventions, may hasten our steps is true, but we must make conscious and well-planned efforts in that direction. We might conceivably center our efforts upon our own nation, asking her to make an exemplary move such as that of unilateral disarmament. If by some mysterious stroke that were done would it be enough if at the same time the nation had not developed the imagination, the insight, the will and the skill to de- stroy by spiritual means the evil of an invasion?*

Of course the question is academic. None of the larger nations is going to take that course. Our hope in- stead is to strengthen the forces of cooperation, to con- vince the peoples of the world that they are *already* in a community of interest. If we are seeking "one world under God," we shall have to move toward it *together*. This "new look" of earth will come partly because of the necessity of saving all others in order to save our- selves, but also because we awaken to the spiritual nature of life lived under the God of love who corrects us *from above* and *from within*.

E. T. E.

*An excellent treatment of this problem by Dorothy Hutch- inson, "Pacifism and Disarmament" is available from the Friends Peace Committee, 1520 Race St., Philadelphia 2, Pa.

What Do Friends Have in Common?

By Walter H. Wood

Every attempt to define or describe the nature of Quakerism seems to aid us in understanding ourselves and our beliefs. Walter Wood, a member of New England Yearly Meeting and Clerk of Gonic (Preparative) Meeting in New Hampshire, prepared a statement for the Yearly Meeting Ministry and Counsel as a basis for discussion of the meaning of Friends membership. We reprint his statement here in the hope that it will stimulate Friends thinking in this area.

Numerous attempts have been made to explain or describe the Religious Society of Friends, commonly called Quakers. Included in these writings are statements of the historical backgrounds of the Society, of the peculiar customs and ways of worship of its members, and of its activities and progress through the three centuries of its existence. These writings commonly avoid very definite statements of belief or of membership requirements.

As Friends subscribe to no formal creed, there has seemed to be no better way of stating what they stand for than to have a representative group of Friends select excerpts from the writings and recorded statements of influential Friends beginning with the time of origin of the Society. These selected statements, together with records of undertakings and achievements of Friends individually and in organized groups, are published under the title, "Faith and Practice of the Friends." Friends in different Yearly Meetings may have different compilations of statements.

The statements which are selected reflect various viewpoints, divergent theological beliefs and varying emphasis on the application of religious teachings. This is possible because of there being no common creed to which members are required to subscribe.

Since there are such differences among Friends, since they are not shaped in the same intellectual mold, and since they do differ in their interpretations of scripture, the question naturally arises, "What do they have in common?"

Without doubt, there are many matters in which Friends would show remarkable unanimity: however, when an applicant for membership is interviewed he is not accepted or rejected on the basis of the number of points on which he agrees or disagrees with his questioners; but rather on whether or not there is evidence that his life and faith have satisfactory religious foundation.

As the basic requirements may differ in different times and in different localities, consideration here is given as to just what the writer thinks all Friends should hold in common, and without which he would not consider himself a "Friend." Such consideration seems to him prudent for all so that the outlook and purpose of the Society might not be radically changed from that of its beginnings, through the gradual advent of members who might be unsympathetic with the original purpose and message.

In such consideration we naturally refer to the very first concept that led to the formation of the Religious Society of Friends. This was the message which came to the young seeker George Fox in answer to his quest for something in religion to satisfy his hungering soul; the words of this message were, "There is one, even Christ Jesus, that can speak to thy condition."

This statement Fox clearly understood, referred to the fulfillment of the promise made by Jesus to His disciples when He spoke to them on Olivet saying, "Lo I am with you always, even unto the end of the world."

He understood then that man's instruction and guidance in his relationship with God and with his fellow-man does not stem solely from the recorded teachings of the ancient prophets nor even from the records of the life and teachings of Jesus of Nazareth, who lived and died centuries before, but that he has an indwelling guide, variously called "The Inner Light" or "That of God in Every Man," and that this inner guide is none other than this same Christ Jesus who promised to be with man to the end of the world.

Consider next the name which has been adopted by the Society. This name is taken from the statement of Jesus recorded in John 15:14, "Ye are my friends, if ye do the things I command you."

Following the leading of the "Inner Light", obeying the command of Jesus changes the lives of people. Early Friends rediscovered the fact that Christianity is a way of life, not just a formula of worship. They recaptured the spirit of primitive Christianity.

To what more does one need give consideration to determine whether or not he can properly consider himself a "Friend", and could on ask less?

When I examine my life, to determine my right to the designation of "Friend," I find that I can not claim that right on the basis of membership in the organization known as the "Religious Society of Friends." Membership in any branch of the Christian Church does not make one a true Christian, neither can I claim to be a true "Friend" just because my name is on the membership roll of a duly constituted monthly meeting of our Society, even though I am a birthright member and am descended from generations of Quaker forebears.

My right to the name "Friend" drives not from any form of worship, nor from the following of any tradition, nor from any habit of speech or garb.

My right to the name "Friend" does not come from anything I have ever done to help feed and clothe the needy, nor because I oppose war, nor from any other good work, rather what I do of these things I do only as I follow the leading of the "Inner Light," only as Christ Jesus in my life leads me to do them.

I can claim to be a "Friend" only if I accept Christ Jesus as the one who can speak to my condition and only if I do my best to do the things which He commands.

As a "Friend", then, my foundation must be Christ Jesus. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

The crucifixion of Jesus set man thinking more than anything else that has ever happened in the life of the human race.

D. M. Baillie

When We See Jesus

By Charles C. Haworth

Charles Haworth of Newberg, Oregon, writes here on the eternal theme of seeing Jesus. A former friend missionary to Cuba, he also taught Spanish at George Fox College before his retirement.

Everybody sees Jesus. He is the central character of the centuries. Every time we write the date we have evidence of His birth. But, what do we see when we see Jesus?

H. G. Wells, some years ago, wrote a magazine article on a few of the greatest men in the history of the world in which he said: "Although I am not a Christian, in the usual use of that word, yet I choose Jesus of Nazareth as the greatest man that ever lived, because of His influence upon the world for good." When we see Jesus we too see the greatest man that ever lived, but we see more than that.

Others see Jesus as the greatest religious teacher the world has ever known. Never man spoke like this man. His treatise on the art of living, in the Sermon on the Mount, is unequalled. His conception of God is the most profound and subtle ever expressed. When we see Jesus, we see the greatest religious teacher the world has ever known but we see more than that.

Still others see in Jesus the perfect example for us to follow. He went about doing good. When He was reviled, He reviled not again. He did no sin, neither was guile found in His mouth. He said: "follow me", and we indeed do well to follow His example. Let us walk in His steps. When we see Jesus, we see the perfect example; but we see more than that.

Let us call up some witnesses who saw Jesus. Moses lived some seven centuries before Jesus, but was given a prophet's vision of the future. What did he see when he saw Jesus? "The Lord thy God will set up unto thee a Prophet like to me: unto Him ye shall hearken." But Moses was the world's greatest law-giver. Jesus was not like him in that respect. If Moses could speak, he might say, "I was in the mountain receiving the law, and the Lord said to me: Go, and tell these down: for thy people have corrupted themselves: they have made a molten calf and have worshipped it. And when I saw the calf

my anger waxed hot and I cast the tables of the Law out of my hands and brake them. And I took the calf which they had made and destroyed it. Then I said unto the people: Ye have sinned a great sin; and now I will go up unto the Lord: peradventure I shall make atonement for your sin. I returned unto the Lord and said: Oh, this people have sinned a great sin; yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee; out of thy book which thou hast written. I offered to sacrifice myself for my people, but God refused to accept the offering. Jesus did offer Himself for our sins and Him God accepted."

Isaiah was a prophet and as he looked down through some seven hundred years he saw Jesus. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice, from henceforth even for ever."

Isaiah saw the child born in Bethlehem of Judea; the Son who was given. He also saw that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Isaiah saw in the future what we, looking back, see Jesus doing in the days of His flesh.

Zechariah, was given the foresight of a prophet about 450 B.C. What did he see when he saw Jesus? "Rejoice greatly O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." As we look back we also see the Triumphal entry into Jerusalem and we hail Him as our King. He is just and having salvation. Zechariah also prophesied: "They shall look upon me whom they have pierced." We too see Him shedding His blood upon the cross for our pardon.

Peter knew Jesus personally. He walked with Him along the paths and highways of Palestine. He

heard His messages, he saw His miracles. What did he see when he saw Jesus? Peter might answer; "Yes, I knew Him. One day He asked us disciples; Whom say ye that I am? Like an inspiration the answer came to me and I declared: Thou art the Christ, the Son of the living God." When we see Jesus we also see the Christ, the Son of the living God.

Thomas was one of the disciples of Jesus. What did he see when he saw Jesus? Thomas might answer; "I am unworthy to testify for what I doubted. But when I saw Him expire on the cross and taken down and buried, I knew He was dead. My hopes were all destroyed. When they told me three days later that He was risen, I could not believe it. Dead men don't come to life, I told them. I was so overwhelmed with disappointment and sorrow that I went off alone to mourn. I told them that unless I saw the prints of the nails in His hands, and the wound in His side, I would not believe. A week later I was with them when He entered and spoke to me telling me to see the proofs I had demanded. When I saw Him, all doubts vanished and I cried out: My Lord and my God." We also see Jesus as our Lord and our God.

John reclined on Jesus' bosom and heard His heart throbs. When he saw Jesus, what did he see? John might say; "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In him was life; and the life was the light of men. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory, as of the only begotten of the Father) full of grace and truth. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And I wrote these things that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name."

The Centurion saw Jesus on the cross. What did he see when he saw Jesus? The Centurion might answer: "I have seen many men die on the cross, but I never saw another man die like He did. He made no resistance when we nailed Him to the cross. He prayed for us, His executioners. When I heard Him

commend his soul to His Father, I said: Truly, This man was the Son of God." We also see Him as the Son of God.

Paul met Him on the way to Damascus. When he came to know Him, what did he see? Paul might answer: "He is God's dear Son, who is the image of the invisible God, the first born of every creature: for it pleases the Father that in Him should all fulness dwell. In whom are hid all the treasures of wisdom and knowledge. For in Him dwelleth all the fulness of the God head bodily, and ye are complete in Him."

Let us go back to antiquity for another well known witness. Job was sorely tried. What did he know about his Redeemer? "I know that my Redeemer liveth, and at last He will stand up upon the earth; and after my skin, even this body, is destroyed, then without my flesh shall I see God; whom I, even I, shall see, on my side, and mine eyes shall behold and not as a stranger." We too as we look into the future we shall see Him and not as a stranger.

As we too, with eyes of faith, look into the coming ages are able to sing with Isaiah "and He shall reign for ever and ever and ever: King of kings and Lord of lords." Amen, even so, come, Lord Jesus.

A STORY

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find that the story was not true.

"If you would make peace with your conscience," said the monk, "you must fill a bag with goose down, go to every dooryard in the village and drop in each one of them one fluffy down."

The peasant did as he was told. Then he came back to the monk and said he had done penance for his folly.

"Not yet," replied the monk. "Take the bag, go the rounds again and gather up every down that you have dropped."

"But the wind must have blown them all away!" exclaimed the peasant.

"Yes, my son," said the monk; "and so it is with your vile words. Words and goose down are quickly dropped, but try as hard as you will you can never get them back again."

Christian Friends Bulletin

British Friends Visit China

The following is a shortened version of letters received from Gerald Bailey, one of the British Quaker Team who left for China on September 27. The group of six, W. Grigor McClelland, Gerald Bailey, Janet W. Rees, Johanne Madsen Reynolds, Christopher B. Taylor and J. Duncan Wood, arrived in Peking on October 5th. This condensation has been prepared by Mary Protheroe, a Welsh Young Friend who has also visited China, and more recently has been travelling among Friends in the United States.

We have had a wonderful journey so far. A goodly group of Friends came out to the airport at Geneva and at Rome, an ex-colleague of the FAU China Unit came to the Ciamfino airport. At Cairo in the early hours of the morning we had no Quaker reception but were shown a film by the Egyptian Ministry of Information in the airport lounge despite the inclement time of day! At Bombay the small but whole group of Friends turned out to meet us and we had a very happy and refreshing afternoon and evening with them and thereafter a night in bed which was no small treat after some twenty hours in an aircraft.

Similarly at Delhi we were met by Friends and friends of Friends with transport arranged by the Friends Centre. We were taken to a hotel in old Delhi, passing the administrative New Delhi en route. In the afternoon some of the team had talks in the Ministry of External Affairs while others met officers of the National Christian Council of India. In the evening we were all given the privilege of an hour's intimate conversation on our mission and its purpose with Prime Minister Nehru.

We left Delhi for Calcutta by plane early on the morning of September 30 and despite the early hour were seen off by a group of Delhi Friends. We had rather less time in Calcutta than in Bombay or Delhi but Friends and friends of Friends met us in the apartment of Albert and Piet Caan which we made our base for the seven or eight hours before our plane left in the evening.

We flew to Hong Kong over Thai-land and Indo-China coming down for an hour at the Bangkok to find three welcomers though the

time was three a.m.! Coming into Hong Kong by air over the South China Sea on a clear sunny morning is an experience we shall not soon forget. During the weekend in Hong Kong, we have met with local Friends in their Sunday meeting for worship and also enjoyed their hospitality in a number of other ways. We have had a valuable talk with the Governor of Hong Kong who is himself to visit Peking shortly. We have driven round the so-called New Territories of the Colony of Hong Kong which are on the mainland between Kowloon and the frontier with China.

Though the week-end stay in Hong Kong was unexpected, it was of great value in enabling us to meet more fully with local Friends to refresh ourselves after the somewhat tiring journey from London and to prepare more adequately for the tasks ahead.

* * *

We left Hong Kong on October 4 by train, to the frontier of China, which was reached in about an hour. We crossed the now famous international bridge, and walked to the adjacent Chinese station of Shumchun to entrain for Canton. We were met there by English-speaking representatives of our hosts, the China Peace Committee, who travelled back with us to Peking, and proved to be our interpreter-companions for the rest of the trip.

Four and a half hours of travel through the rice fields, banana and sugar cane groves of South China brought us to Canton, where we spent the night. In the evening at dinner we met a group from the Kwantung provincial and Canton Peace Committees, which included representatives of the Christian Churches.

We took an early plane on October 5 from Canton to Peking, coming down only at the airport for Wuchang and Hankow. We reached Peking in the mid-afternoon to be greeted on behalf of the China Peace Committee by a group which again included representatives of the Churches and of the Y.W.C.A.

We are housed in the large new annex to the Peking Hotel, which is made the headquarters of most of the foreign delegations coming to China.

On October 6 we discussed our program with our hosts, and in the

ernoon visited an exhibition of productions of ancient cave paintings recently discovered in the province of Kansu. On October we had a pleasant and valuable meeting with Mr. O'Neill, the British Charge d' Affaires, visited the Summer Palace on the outskirts of Peking, and in the evening were entertained to dinner by the China Peace Committee under the Chairmanship of Mr. Kuo-mo-jo, who is Chairman of the Peace Committee, and a Vice-Chairman of the Standing Committee of the National People's Congress.

On October 8 we visited the Nanking Union Theological Seminary, which is at present training one eighty students for the Ministry in various denominations, and had a most friendly and helpful conversation with the Principal, and with a staff group which included a member of the Nanking Quaker group at present lecturing in Greek at Yenching Seminary. Later in the day we were shown over a new and impressive children's hospital on the outskirts of Peking.

On our first Sunday in China we divided into pairs, and attended services at Episcopalian (Anglican) and Congregational Churches, and at a church of the United Church of China, renewing there the very wonderful fellowship and friendship with Christian groups that we have already experienced so fully in China. In the afternoon we visited the Winter Palace, with its White Pagoda and Screen of the Nine Dragons, its vast lake and terraces all crowded with holiday-makers.

Today we begin a crowded last week-end to divide into two groups—the one going to Chungking and Chengtu in West China, the other travelling via Tientsin to Shanghai where we hope to reunite and go on together to Nanking and Canton, and thence to Hong Kong. I might add that the reputation of October as being the best month to visit Peking is being fully upheld. It is indeed a beautiful city seen in the clear light of a cloudless autumn day.

Gerald Bailey.

* * *

Gerald Bailey, will leave the group in China at the end of its visit there and cross the Pacific to the United States. There he is to act as Quaker observer at the United Nations Assembly, speak at the universities of Rutgers and Syra-

cuse, deliver the Rufus Jones Lecture at State College, Pennsylvania, and undertake a fortnight's speaking tour in Chicago and the Middle West for the American Friends Service Committee. He expects to be in England on December 20.

* * *

Kathleen Lonsdale, in an article in the British *Friend* (September 23) describes her recent visit to China and states that she was able to meet, both privately and publicly, a good many religious leaders. She worshipped in a Friend's Church in Nanking and in a Friends Meeting in Shanghai; and Chinese Friends visited her in her hotel in Peking and in Shanghai. It is hoped that the Quaker Mission at present in China will be able to visit with these Friends and also Friends in West China.



Many Friends Meetings have had a part in the Share Our Surplus campaigns of Church World Service, which began in November, 1954. At this one year anniversary, Friends may want to consider the use of this channel for further gifts. Every dollar provided sends more than \$20 in food to undernourished people in South America, Europe, Asia and Africa. The address is Church World Service, 215 Fourth Avenue, New York 3, New York.

Through relief and rehabilitation programs carried on through Church World Service, Christian Rural Overseas Program and the World Council of Churches, church people have helped to distribute more than 141,744,425 pounds of milk powder, cheese, butter, oil and shortening and cotton from U.S. surplus stocks during 1955 to twenty-eight countries.

Living Beyond Our Needs

"Job will do all right as a believer," said Satan, "so long as he keeps well." Similarly, the victim of bad luck assures us cheerfully that "So long as I have my health, I really can't complain . . ." When even that is gone, should he begin?

The Job episode derives from the idea that in serving God every man has his price: if life offers us less than a reasonable minimum, we are off to some other resource. The more we have the more we praise the Almighty.

Yet any study of the saints shows that often the more deprived they were, the holier; the poorer or sicker, the more inspired. This may well give us pause as we reflect that we are the best fed and most comfortable people in history . . .

Plenty of advisers among us beamingly declare that in the main, the good turn out to be the comfortable, and vice versa, with predictable monotony. Thus an asceticism natural to our frugal forebears, or wilful deprivation such as monks and nuns practice is no longer needful for devotion. We are meant to have and enjoy, seeking also that others may have and enjoy (if we get time to tend to this). A global Christian replied years ago, when asked why he traveled first-class on luxury liners: "Does God want his workers to have less than the best?"

Yet living beyond our needs may be a far greater spiritual problem than the more familiar dilemma, living beyond our means. It is not a choice between riches and poverty, about whether and what to add . . .

To his disciples, Jesus spoke about "adding" also. He promised (Mark 10:30) the ordinary paraphernalia of living (houses, family, lands), but also more—persecution and eternal life! Some Christians do add these instead of more consumer goods. In one household, for economy's sake, there is the same sturdy furniture as twenty years ago, but a hundred people have been led to God there . . .

Abased or abounding, the apostle Paul learned to live on what he needed. In today's values, what did that cost: pleasure trips foregone, TV sets unbought, furs or steaks or extra shoes or opera tickets passed by? If we try to carry into the Kingdom, along with our excellent health, all the equipment of today's "comfortable living," much of it may be grotesquely out of place as we get inside.

Kirkridge Contour

A German Friend Speaks On "Love and Power"

Although we have closed the correspondence in *The American Friend* on the pamphlet "Speak Truth to Power," (*American Friends Service Committee*, 25c), we wish to print the following thoughts from Margarethe Lachmund, until recently Clerk of Germany Yearly Meeting. The personal tragedy of her husband's eight year imprisonment in East Germany gives weight to her words. She and her husband, now released, live in West Germany.

I read the reports on the American Friends Service Committee pamphlet "Speak Truth to Power" in *The American Friend* of June 30th and of September 8th, 1955. It is not possible for me to understand exactly all the detailed criticism against the pamphlet expressed in another language. Therefore I cannot answer in a detailed way. But I think I should say why I appreciate this new pamphlet of A.F.S.C. so much.

During the last ten years we often heard of the results of modern psychology and of the practicing of it in the U.S.A. social welfare work: to give practical demonstration to the effectiveness of love in human relations. The miraculous positive experiences made by social workers working in this way (i.e. in mental hospitals) resemble surprisingly the experiences made by Elizabeth Fry in the dark prisons of London.

Deeply impressed by this method, I asked myself how it might be possible that a country like yours that recognizes love as the basis for human relations in the community of the own nation, practices foreign politics on quite a contrary basis: by arousing fear through threatening with Atomic and Hydrogen bombs. When I once heard enthusiastic reports on the practical demonstration of love in human relations in your social work, especially in case work, in lectures held by a Professor of Psychology (formerly of Chicago, now teaching at the University of Hamburg), I asked him for the kindness of giving me the titles of some books which leading professors of psychology in the United States might have published, who theoretically would stand for the same psychological laws, for the effectiveness of love, also in political international life. To my great disappointment he could not

give me any titles of such books. Then I was no longer astonished that the Brotherhood Movement and Moral Rearmament — both movements which have gone out from the Anglo-Saxon world — spoke only of the necessity of making love effective in the western world and why they stopped with this endeavor where the real difficulties begin: to make love effective in the West-East relations, between Christianity and Communism (Matthew 5:46, 47).

You may therefore imagine, how deeply I was impressed when in this booklet "Speak Truth to Power" I found the courage for the appeal, that this further step has to be made: to attempt the practical demonstration in the effectiveness of love in international relations, if we really wish to contribute to peace. I think that this is the deciding step Christians must dare.

I have come to this opinion by having lived for twelve long and hard years under the totalitarian national-socialist regime and later on ten (in many regards harmful) years in contact with the Russian Occupation Power and with an East German Communistic government. In Chapter IX of William Hughes' book "Those Human Russians," edited by Victor Gollantz, London 1948 or 1949, I tried to describe positive experiences I could make myself by practicing the method of non-violence in the negotiations which I had to have with the Soviets. (I did not wish to report on personal experiences as an individual and of private nature with some individual Russian soldiers, but only on negotiations which I had as official representative of our German municipal authorities with high officials of the Red Army). I dared to practice this method, because in the Nazi-time I had attempted first steps on such a way with Gestapo officials and highest Party-leaders in our North-German country, where we lived at that time. By my own experience I have also become convinced that never a war can be a "just" war. If ever a war could be called "just," the war against Hitler who without any urgent reason had invaded Poland, might have been called so. But can anybody go on speaking of "justice," after having seen that millions of innocent ones, children, sick and old people, persecuted Jews, had to suffer most under the punishment of such a "just" war and its effects and its

consequences and not the responsible guilty persons?

I must warn ourselves against regarding as a comfort the statement "that sometimes the right result are reached for the wrong reason and that this happens over and over again in political situations. If there may come good result from wrong reasons, that is God's grace. (Is there not the secret of the redeeming effect of innocent suffering?) Joseph said to his brothers: "God has changed evil into good" and Jesus cried "woe over those who bring harm to the innocent ones." If Landrum Bolling in the age of Atomic, Hydrogen and Cobalt bombs, would admit of going the same dreadful way as Protestants and Catholics, Christianity and Islam did in former centuries, in order to come finally to co-existence, then our earth might be entirely destroyed and the human race completely extinguished.

Margarethe Lachmund.

Christian Endeavor Resolutions

Resolutions adopted at the 43rd International Christian Endeavor Convention held this year include these:

Liquor Advertising—the Congress was urged to give consideration to the implementation of stringent controls.

Liquor and Youth in Military Service—the Christian Endeavor constituency was urged to protest passage of any bill that does not provide protection for under-age boys in camps.

Cigarette Advertising—the Convention pledged to call attention to the government of any offensive and misleading advertising.

Desegregation—the Supreme Court Decision on desegregation was wholeheartedly approved, and the opinion written viewed as one of the world's greatest documents.

Peace—the Convention called upon its members to undergird the efforts of the United Nations and to bring about a reconciliation among nations in the spirit and name of Jesus Christ.

Evangelism—the Convention resolved to promote, participate in and employ all available methods of reaching and winning youth to Christ and service in His Church.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Search For a Purpose, by Arthur Morgan; Antioch Press; 197 ges; \$3.00.

The cover of this book carries its statement, "Engineer, educator, author, first chairman of TVA, international consultant — one of the great figures of 20th Century America, here writes his spiritual autobiography! A virile, sensitive man sums up a lifetime of thought and action." The active, varied, creative life revealed in this book adds much of interest and enlightenment to the picture he gives of his life. One is impressed at once by the strong convictions he constantly displays, the vigorous carrying-out of his convictions, the humility, and above all the integrity of the author. He does not pad his story. He was the chief builder of the new Antioch College, with its double emphasis on vocation and science in a liberal education. The book is full of intimate and exciting detail and the author is always reaching for moral significance and understanding. His sensitiveness to human suffering, his search for alleviation of human ills, combined with his almost total reliance on science and the scientific method is the outstanding feature of the book.

Although he is devoted to the search for purpose and value he finds no clear evidence of purpose in the universe. He believes that science is concerned with value. He writes, "I have come to feel much less keenly a craving for self-perpetuation than for the success of mankind in its search for enduring

values." He admits that "So far as I can see the outcome of the quest for enduring values is uncertain." He would call himself a humanist, if the humanists were not so cocksure that there is no purpose.

He deprecates the authoritarian attitude of the churches — their holding on to what he calls their superstitions. He makes no claim for any faith not founded on evidence, and he means scientific evidence. To be sure, science is a more inclusive term for this author than it is to many scientists and to most religionists. For the author insists that science has to do with value. He writes, "Dealing with values is, I think, the main issue of life, and a valid issue of science."

This book speaks a clear and encouraging word to those people who have lost faith in organized religion, who are devotees of science and continue to be driven by ideals of service without the motivation or assurance of ultimate purpose in creation. However, most Christians, and perhaps most religionists, will feel that the "purpose" as portrayed in the book is not quite adequate. Dr. Morgan's faith, based on science and research, needs another type of faith, which comes from meditation and prayers. Worship is important as well as work.

The author's reaction against what he calls superstition and dogma seems to have blinded him to values beyond scientific proof. One also has a feeling that perhaps he "lives by a faith which his lips deny," for he writes, "Whoever leaves out of account these spiritual bodies (Christian fellowships) is omitting one of the priceless values of humanity." "My difference with those in Christian countries who wholly repudiate the Christian fellowship is that while they would

try to have good rudders they often are content with inadequate power plants and have not the spiritual fuel to make them go." However, he does not quite believe with Montague, "that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself."

This autobiography is a rewarding book. It points out dangers; it emphasizes the great importance of freedom of thought, the danger of making believe, and the importance of integrity in religious thinking. Dr. Morgan is a Friend, member of Antioch Meeting. This book will be of special interest to Friends.

William J. Reagan

* * *

The Christian Imprint, by Fred P. Corson; Abingdon; 156 pages; \$2.50.

Here is a book for teachers, ministers and others who are interested in religious education but who have not yet thought about it very carefully or very much. Bishop Corson addresses these Quillian Lectures (Emory University) more to the "common people" of education than to the specialists. He is concerned that a "Christian imprint" be made on the lives of all who are educated via public schools, Sunday schools, parochial schools, or any other way.

The book might well serve as an introduction to the broad field of religious education. Yet it is nothing like a textbook. It is prophetic in that it judges our failures and achievements and defines goals to be pursued. There is fire in the book, fire well-disciplined to provide a warm glow of fervor and conviction.

Harold Smuck.

THANKFUL THOUGHTS

Do you realize how rich I am?
Airships carry messages for me;
Writers offer verse and epigram;
Art and music seek my company.
The finest foods are brought from every land
To grace my table, tempt my appetite,
And I have loving hearts at my command
Which in my happiness find their delight
I visit with a great King by the hour—
Have full access to all His courts and power.

Please, do not think me boastful! I insist
You too are rich with wealth beyond compare!
You too have stamps and books, a grocery list,
Your family and friends, your God and prayer.

Fleta Pierce Newlin

EARTH AT EQUINOX

I'll not despair! The love you taught me lingers,
Love learned when you were lulling me to sleep,
When you were touching me with tender fingers
Or sad, so lonely that I too would weep.

I can't believe that you will keep on storming,
Continuing this slashing of the fields
That once you drenched in scented silver, forming
Everywhere fresh life and richer yields.

I will endure your fury and the danger
To all I dreamed—you promised we would grow.
You are possessed by some wild angry stranger!
You will come back again—the Rain I know.

Fleta Pierce Newlin

The East African Friend

The first number of "The East African Friend" has been received with keen interest by American Friends as well as by African Friends. It is good to know that the 536 local Friends Meetings in East Africa will now be linked together as never before by this messenger, which will enter the scattered homes, bringing news notes, articles on common concerns, and devotional material.

The publication is authorized by the Yearly Meeting of Friends in East Africa. The Editor, N. Fred Kamidi, is one of our African educators. There is a Publication Committee of six members, including Joeli Litu, whose name is familiar to American Friends because of his part in the work of translating the Bible into Luragoli.

The first number appeared in April, 1955, and it is the expectation of the Publication Committee to publish the magazine quarterly. There are articles in both English and Luragoli. Two of the articles written by Africans are of particular interest to American Friends. They have been translated into English for us by Thomas Lung'aho, who is a delegate from Africa to the Five Years Meeting.

ENCOURAGEMENT TO FRIENDS

by Benjamin Ngaira

The beginning of this periodical for the Friends of East Africa is a big step forward. Through it we can help each other by sharing ideas which will foster God's work. It will also help keep us in contact with Friends in other lands.

In Proverbs 14:27 we read: The fear of the Lord is a fountain of life, that one may avoid the snares of death." I pray that these words may remain in our hearts, so that our Yearly Meeting may be a fountain from which service for God may flow.

Reader of "Umfrenzi", Quaker gazette, what do you personally think the Yearly Meeting ought to do? Let me try to list some things that we are doing, and I hope you will add more things that we should do.

Giving for the work of God is a rewarding undertaking. Without money it is impossible for us to do all that we want to do for the King-

dom of God. This is what we are doing with our funds: (1) paying pastors (2) paying committee expenses (3) building meetinghouses (4) paying secretarial and travel expenses (5) printing this periodical. We thank God who enabled our Elders to do this work without pay.

In conclusion, we in East Africa Yearly Meeting are grateful to the American Friends Board of Missions and to the staff working in the Central Office of the Five Years Meeting, and also to the English Friends, and Quakers of Finland and Germany for their substantial help to us in funds and personnel. We thank God for this. We realize what it means for a person to leave his country, his home and friends to come to Africa where there are many difficulties.

FRIENDS MISSIONARIES COME TO ISUKHA

by Chief Jeremiah Sejero
(a Friend)

The first Friends missionaries came to Isukha when I was a young man. This part of the country was under strong Catholic influence then. Tribal chiefs in these parts had made friends with Catholic missionaries, and for that reason it was not easy to get permission to have a Friends school established here. A group of us young people, having heard of the fine schools founded by Friends in other areas, wanted one in our area very, very much, but for a long time our longings were in vain.

My home was very far from the Lirhandia Friends Mission Station, but I was so eager to learn that I went to live over there and attended school. This was in 1915, in the time of Dr. Estock. After a few years, however, we managed to get permission to put up a building at Musingu which served a double purpose as a meetinghouse and a school.

When I had learned the 3 R's, I was made a teacher. I used to walk 24 miles (round trip) to my school and back. In addition to this, Edgar Hole used me in his office as a clerk. For all this I was paid 2 shillings a month, which was considered a high salary in those days.

In 1922 I was sent to the school at

Vihiga, which was under the leadership of Emory Rees. While in that school I learned how to print books, using the printing press which was there. Then I was sent to the school at Kaimosi, where advanced classes had been started. On completing the school I went back to teaching. This was in the time of Roxie Reeve and Jefferson Ford.

Arthur Chilson was instrumental in getting me sent to the famous Jeanes School for training teachers. After two and a half years there, I came home and became the first Jeanes teacher in this area. My duty was to supervise all the schools in the Friends area in North Nyanza. My salary came from two sources: the Government paid two-thirds and the Friends Africa Mission one-third. My helpers at that time were Jefferson Ford, Mira Bond and Alta Hoyt. Alta Hoyt taught me how to teach Sunday School lessons in the villages around. I learned from Margaret Parker the history of Quakerism.

Later, Everett Kellum came and was our Educational Supervisor. I was a teacher for the Friends Mission for eleven years, during which time my people elected me to represent them in the African District Council. In 1937 I was selected to serve as an Elder in one of the African courts, and the following year I was made President of the Lurambi African Court. In this post I began teaching my co-workers the importance of doing justice to both rich and poor.

After five years in this job I was made chief of Isukha Location. That was in 1943. During my time of chieftainship I have received the following honors: Certificate of Honour, Coronation Medal and the Queen's Medal.

Although it seems I have been successful in many things, I have had some difficulties and sorrows, too. I was married happily in my young days. The wedding ceremony was held at Lirhandia. It was attended by an American Friend Willis Beede, the first wedding he ever saw in East Africa. In 1950 my wife died, leaving four boys and five girls to grieve for their mother. I remarried in 1952 and now we have two children.

I sincerely thank God for the things I have been enabled to accomplish and for the blessings and opportunities I have had. I ask Friends to pray for me and my family.

The Sunday School Lesson

Prepared by Gervas Carey

November 27

Spread of Good News

Luke 8:1-21; 9:1-6; 10:1-24

The first paragraph of this lesson sets forth quite simply the itinerant form of evangelism used by Jesus. It appears that he was usually accompanied by a group of followers which included the twelve apostles. In the miscellaneous crowd were some who had been beneficiaries of his healing and others of means who felt an obligation to assume financial responsibility for the welfare of the group.

The parable of the Sower and the Seed was particularly appropriate in connection with Jesus' teaching of the great crowds which longed to hear him or to benefit from his healing power. It answered the question of his followers of all time as to why his ministry yielded so few permanent converts. It also nullified in advance any argument to the effect that one is never justified in giving up such labors because of seemingly small results.

Throughout his ministry Jesus spent much time in seeking to prepare his followers to carry on after he should leave them. Pastors, workers of various meetings, chairmen of committees and others in places of leadership often fail at this point because of a feeling that one else is as capable of doing the work. That attitude of itself is evidence of limitation rather than of true greatness. Certainly Jesus knew the limitations of his disciples but he also recognized that they could do much better work with training.

The sending forth of the seventy appears to have been a part of this training program. The instructions given them are interesting although rather puzzling in some of the details which must have been applicable to the local situations. Their return afforded Jesus an opportunity to give them a practical warning on a danger which accompanies success. Spiritual pride was to be avoided as a plague. Their personal relationship with God was far more important to them than their ability to subjugate evil spirits. The latter in reality was dependent on the former.

Luke 10:21-24 contains a divine

inset of most practical truth. It is not closely related to what precedes or follows. It asserts the unique source of all human knowledge of the Father and of the Son which is in a revelation hidden from the naturally wise and understanding but given to babes, apparently those who do not assume to be equal to its discovery.

Questions: What may be learned from the ministry of Jesus relative to various forms of evangelism? What standards did Jesus set up for a measure of the success of evangelism? Why is it necessary to emphasize the importance of prayer in connection with Bible reading?

December 4

Meaning of Discipleship

Luke 9:7-62

This lesson affords practical illustrations of the conditions of true discipleship. These may be listed in the order of their appearance in the text.

1. *Service.* The apostles had earlier been sent out on an evangelistic tour. Upon their return they reported to Jesus after which he withdrew with them but was followed by a crowd. Jesus gladly taught the people and healed their sick. The apostles recognized near the close of the day that the crowd must be hungry but it remained for Jesus to multiply the loaves and the fishes which the disciples distributed to the multitude. Their recognition of the need and participation in its supply were valuable experiences for the disciples.

2. *Confession.* The second condition of discipleship as here recorded is that of confession of faith in the person of Jesus Christ. Even on the part of his disciples, faith seems to have risen and fallen intermittently. Yet it continued to grow and was strengthened by such confessions as Peter made.

3. *Self Denial.* Jesus listed this as a basic essential of discipleship. The border line between selfishness and self-denial marks the stage of conflict over which the enemy of men's souls wages steady battle for their possession. Some selfish interest or possession usually looms up as the last obstacle to the ac-

ceptance of Jesus Christ. The rich young ruler would not yield his wealth. For others it may have been position of authority, standing in society, pleasures, talents, opinions of men, or any other self interest. No man can at the same time serve self and Christ.

4. *Fellowship.* The association of Jesus with his followers included occasional withdrawals for rest and fellowship. Peter, James and John may have been favored at times because of their particular needs or willingness and ability to learn. They were deeply moved by their experience at the time of the transfiguration, so much so that they did not discuss the occasion with the other disciples.

5. *Humility.* There is no temptation which assails a Christian more subtly than that to spiritual pride. If tolerated this inevitably leads back into the area of self-interest which is essentially unchristian. In times of such temptation one does well to read I Corinthians 4:7 or even to pray that if necessary God may visit him with some such providential fortification as was rendered to Paul according to his testimony in II Corinthians 12:7-10.

6. *Toleration.* In the first incident related the disciples objected to a man casting out demons in the name of Jesus because he was not following them. In the second instance they suggested that they call down fire from heaven to destroy the Samaritans who had rejected Jesus. They were forbidden to limit the activity of the man who was acting in the name of Jesus and rebuked with no explanation for their suggestion to destroy the Samaritans. Perhaps their rejection was not final or in any event their day of judgment had not arrived.

7. *Complete Commitment.* Association with Jesus Christ in the kingdom of God must be wholehearted. It is true that Jesus Christ must be crowned Lord of all or not at all. There can be no reserved areas of life nor of possessions from which he and his will are excluded.

Questions: What are the proper relationships between worship and service in the Christian life? What values attend frequent confessions of faith in Christ? What distinctions are to be made between toleration and approval?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Fred and Elizabeth Emerson are now at Elon College, North Carolina, where Fred Emerson is Botanical Director on the staff of Carolina Biological Supply House. Elizabeth Emerson is the well-known author of several Quaker novels and the biography of Walter Woodward.

* * *

The Florida Directory of Friends, listing members and friends of Friends by name and residence, is in process of revision. Friends who have moved to Florida or have changed their Florida addresses during the past two years are asked to write to Mary Hall Kilpatrick, 707 N. W. 20th St., Gainesville, Florida, stating their names and present addresses.

* * *

The Young Friends Movement of the Philadelphia Yearly Meeting is working with James H. Robinson of the Church of the Master in New York to provide books for schools, institutions and colleges in Africa. James Robinson, who has visited in Africa, reports a great need for wholesome, democratic, religious ideas developed through reading, combined with a scarcity of books.

* * *

A Workshop on Current Issues for New York and New Jersey Friends is being sponsored November 4 and 5 by the New York Friends Center and the Friends Committee on National Legislation. Leaders will be Arnold B. Vaught of the Center, Samuel R. Levering, William Goffen, Ruth F. Waldo, Edward F. Snyder, George H. Hallett Jr., George E. Rundquist, Herbert S. Bauch, Sydney Bailey, Kathleen Hanstein, Rollin P. Marquis, Winifred Armstrong, Nat Culinan and Delbert Replogle as speakers and discussion group participants.

* * *

Jesse S. Drinen, pastor of the Friends Church in Azusa, California, for four years, has accepted the position of Youth Secretary of California Yearly Meeting. He served two years as Youth Secretary while in college, before his pastoral work. His areas of emphasis as Youth Secretary will be: strengthening the helping the local Christian Endeavor Societies; working with the Quaker Meadow Board in their program of promotion and directing the summer youth camps; and seeking out potential ministers and missionaries from the youth of California Yearly Meeting.

* * *

Visitation among Friends in Iowa, at Kansas Yearly Meeting and at the Five

Years Meeting has been undertaken recently by Elwood Cronk, newly appointed Secretary of the Philadelphia Young Friends Movement. Also visiting Kansas Yearly Meeting and the Five Years Meeting sessions have been Richard Rowntree of England and Ralph Rose, Secretary of the mid-west office of the Friends World Committee. William Bacon Evans of Philadelphia has been travelling in the midwest for several months, and also attended these two Quaker gatherings.

Friendly Fellowship

KOKOMO, INDIANA—A Visitation Evangelism Campaign, sponsored by the Howard County Council of Churches, has been in progress at the Union Street Friends Meeting of Kokomo, Indiana, October 10-13. Thirty-three persons made a total of 92 completed calls in homes of people who were considered to be on the "responsibility list" of our meeting. Supper meetings were held each evening for all cooperating workers of the county and Dr. H. H. McConnell of the National Council of the Churches of Christ was the speaker. So far as Union Street Meeting was concerned, the calls made touched 148 persons and the teams were well received and their visits appreciated. Already results of their work has been visible in both Sunday School and church attendance. At least eight persons could be classed as definitely making first decisions for Christ or definite re-affirmation of faith. Although the county-wide effort came to a close on

October 13, the Ministry and Counsel body unanimously elected to continue the visitations from our Meeting and a call for more volunteers to complete this important work has been issued.

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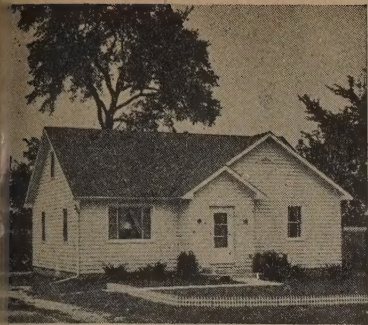
JONESBORO, INDIANA—On September 18 the Bethel Friends of Rural Route 1, Jonesboro, Indiana, observed Homecoming and Dedication of the remodeled Meetinghouse. This was a great day in the life of the Meeting, marking the 91st anniversary of Bethel and noting the completion of a twelve-year expansion period which has completely changed the appearance of the Meetinghouse.

In 1943 the Meetinghouse was a 32 foot square frame building which sat on a meager foundation and which had undergone no major changes since its construction in 1874. In 1943 the building was lifted and a complete basement was constructed as well as a front foyer with an enclosed basement stairway. Nellie Davis was pastor at this time.

In 1949, during the pastorate of Xen Harvey, a seven room parsonage with attached utility room and garage was constructed southwest of the church on the same grounds. This marked a new development in the history of the Meeting, since there had never been a parsonage at Bethel and pastors serving prior to the pastorate of Nellie Davis had been visiting preachers. Among these were Stephen Scott, Joseph M. Davis, Enos Harvey, Hiram Harvey, Ira Johnson and Harvey Ratliff. Nellie Davis, a member of the Meeting, became pastor in 1933. Xen Harvey, grandson



The remodelled Bethel Friends Meeting



Bethel Friends Parsonage

Enos Harvey, pastored the Meeting from 1947 to 1949 and Lewis May, who served from 1949 to 1952, was the first to occupy the parsonage. William Wagner has been serving as pastor since 1952.

In 1953 it became necessary to enlarge the Meetinghouse again and this time the north wall, the back of the building, was moved and the building was lengthened 20 feet, including the basement. Since that time, the building has been fully insulated and painted on the interior and exterior.

During the Dedication service, John Hampton, Indiana Yearly Meeting Superintendent, brought a challenging

message on the blessings and responsibilities of dedication, referring to the picture in the Old Testament of the dedication of Solomon's temple. Xen Harvey, pastor of Fairmount Friends, was in charge of the devotional period. A large crowd of members, former members and friends from neighboring congregations were present. The pastor, William Wagner, led the congregation in the responsive reading of dedication and the dedication prayer. Orville Fisher, pastor of Little Ridge, pronounced the benediction. A basket dinner was served on the lawn on the noon hour.

* * *

WESSINGTON SPRINGS, S. D. — Harmony Friends Meeting of Wessington Springs, South Dakota, is building a cement block basement under the church. The need for a basement had been felt for some time, for additional room and to replace the poor foundation. At this writing, the church is blocked up and all the old foundation removed. Tomorrow a ditch digger will dig around the building, then come back around and pick up the dirt that a crew of men will knock into the ditch from under the church. Most of the labor is donated by the farmers of the community. Enough money has been raised by donations and from this summer's farming project to get the walls and chimney up. The floor will be run,

front entrance built and the inside furnished as donations make it possible. Robert and Thelma Jay are pastors of this meeting.

* * *

DES MOINES, IOWA—Recent speakers at First Friends have been Eleanor Zelliott, who gave a report on her recent visit to Russia as a member of the Quaker good-will team, which she illustrated with a fine collection of colored slides; Clifton Rash, former chaplain at the U. S. Leprosorium near Carville, Louisiana; and Thomas Lung'aho who is a representative from the Friends Yearly Meeting in East Africa to the Five Years Meeting.

On Sept. 30, a goodly number from Bear Creek and Ackworth Quarterly Meetings met for an all day conference at First Friends. This conference was under the direction of the Membership Committee of Iowa Yearly Meeting which was set up to study trends and to discuss ways and means of outreach. Orlando Dick was one of the resource leaders.

Homecoming Day at First Friends on October 2 was well attended. A fellowship meal was served at noon which was followed by a timely talk on love and brotherhood by DeWitt Foster, a former pastor, now living at Centerville, Iowa.

The annual regional meeting of the

THE BEGINNINGS OF QUAKERISM

by William C. Braithwaite

Second Edition Revised by Henry J. Cadbury

Here is an authoritative yet interesting history of the early days of the Quaker movement, based largely on the writings of the first Friends. It is in part an account of George Fox, son of a weaver and apprentice to a shoemaker, whose learning extended little further than the pages of the Bible, but whose vision transcended limitations of birth, health, education or occupation. It is also the account of Fox's disciples: James Naylor, William Dewsbury, Richard Farnsworth, Margaret Fell, and others who carried the word as the movement gained force—of their conversion, their strength of conviction, and the punishments they were frequently forced to endure.

The author in his narrative of the origin and customs of

Quakerism, shows how the name 'Quaker' arose; describes the work of Fox and his chief disciples in England, Wales, Scotland and Ireland, and tells of their attempt to carry the faith beyond the seas to other countries, including the American colonies. He shows us that at times they met with friendship and deep respect and at other times with scorn, hatred and abuse. But above all, he traces in detail and sympathy the failures and triumphs of this extraordinary band of dedicated men and women who were the first in the Society of Friends.

First published in 1912, this standard history is now issued in a second edition, thoroughly revised by Henry J. Cadbury and with a new preface by L. Hugh Doncaster.

\$4.75 at your bookseller's

CAMBRIDGE UNIVERSITY PRESS—32 East 57th Street,
New York 22, New York

American Friends Service Committee was held at First Friends, Saturday, Oct. 8. Interesting reports, by participants, were given of summer work camps conducted in Austria, in Mexico, and among the Indians at Nett Lake in Minnesota. Dan and Mildred Neifert discussed the work of the Pine Ridge program which they are heading in South Dakota. Steve Cary gave a fine resume of the observations and findings of the Quaker goodwill team which made an extensive tour in Russia in June. He emphasized the political and economic aspects of the Communist regime expressing hope because of the Russians interest in religion and in education and in the fact that there is evident lack of efficiency in the government and there seems to be less enthusiasm for Communism than there has been in the past.

Minnie Zelliot

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DEERFIELD, MASSACHUSETTS—John E. Kaltenbach of Guilford, Connecticut, was continued as chairman of the Board of Directors of Woolman Hill at the annual meeting of the board. Elizabeth Boardman was chosen secretary and Philip Woodbridge treasurer. A reception and open house was held following the annual meeting to welcome Russell Brooks as he assumed his duties as Executive Director of Woolman Hill. Beginning with a "Creative Maturity" conference on the labor-day weekend, Woolman Hill has had a full schedule of conferences during September and October, with various Friends, college and other church groups using the facilities. In addition to making this new Conference Center in the Berkshires available for meetings called by other groups, the Woolman Hill Board of Directors is planning to initiate conferences on subjects of its own choosing as the way opens. Communications may be addressed to Russell D. Brooks, Executive Director, Woolman Hill, Deerfield, Massachusetts.

* * *

JONESBORO, INDIANA—Recently, members of Jonesboro Friends Meeting observed their first family fellowship Night, of the new Church year, with a carry-in dinner in the church basement. At this time the Meeting honored Delmer and Marguerite Mock, who are beginning their thirteenth year in pastoral work among Jonesboro Friends. The highlight of the bounteous meal was a very large anniversary cake surrounded by twelve lighted candles in crystal holders. The cake, made to represent an open Bible, was baked, decorated and contributed by a member of the Meeting. The evening closed with the reading of two original poems dedicated to the Mock's and group singing. Delmer

and Marguerite have a daughter, Darlene, who is a senior in Mississinewa High School and a son Donovan, in Junior High.

Miriam Jay

* * *

FARMLAND, INDIANA — More than 250 Friends and townspeople attended Rally Day services held at the Farmland Friends Meeting on October 9. The Junior Sunday School had charge of the morning worship, presenting a program of music and recitations. In the afternoon the Gospel Mariners from station WHIO-TV in Dayton, Ohio, brought a vigorous program of gospel songs and testimonies. The program was enjoyed by all.

Members of the Meeting had decorated the Meetinghouse with the fruits of the year's harvest, helping to give the day a spirit of thanks to the Lord for his blessings. At the close of the service the fruits of harvest were presented to the pastor, Edgar White, and his family.

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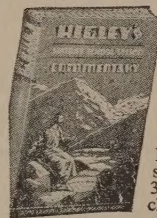
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Box No. 1000, Westtown, Pennsylvania

BIRTHS

OAK—To Donald and Nancy Goudy Oak, at Kokomo, Indiana, on Sept. 27, daughter, Dinora Lynn.

INDEL—To Ersal and Grace Blackburn Indel, a daughter, Garnet Fae Nolega, September 23, at Berea, Kentucky.

LATCHETTE—To Ivan and Rosemary Light Matchette of Bethel Friends, Ind., son, Kevin Dale, on Sept. 27.

MILLER—To Ralph and Ruby Miller on Sept. 30, at Kokomo, Ind., a son, Jonathan.

JOYNER—To Richard and Esther Joyner, a son, Nathan Cebren, on Oct. 3 Elizabethtown, Ind.

PERKINS—To Theodore E. and Eugenia Perkins, a son, David Theodore, High Point, North Carolina, on Sept. 13.

SMITH—To Joseph and Judith Ironinger Smith, a daughter, Jeri Mae, on October 8, at Kokomo, Ind.

WIMMER—To Charles and Carolyn Wimmer of the New London Friends Meeting in Indiana, a daughter, Penny Ann, on September 17.

WIMMER—To Billy and Alberta Wimmer of Bethel Friends, Indiana, a daughter, Michelle Fay, on July 10.

MARRIAGES

LAMB-BOND—Maxine Eloise Bond, daughter of Alvin and Mildred Bond of Kansas, to Edmund Wilfred Lamb, son of Harold and Winifred Lamb of Dublin, Ireland, on Sept. 30 at the Mt. Glendale Friends Church in Plains, Kansas.

KLEPINGER-SPITLER—Barbara Spitler, daughter of Mr. and Mrs. Clive Spitler of Eaton, Ohio, to Kent Klepinger, son of Mr. and Mrs. Harold Klepinger of West Milton, Ohio, on August 21, at the Mt. Memorial Meetinghouse on the Earlham College Campus, after the manner of Friends.

ROSS-WHEELER—Milo C. Ross, president of George Fox College, to Alice Wheeler, Newberg, Oregon, on October 10, with Thur O. Roberts assisted by Charles A. Gals, pastor of Newberg Friends Church, officiating.

STRATTON-HENDERSON—Clara Rebecca Henderson, daughter of Alfred and Enola Stratton Henderson of Poughkeepsie, New York, to Wilmer Stratton, son of Thur J. and Edith Pickett Stratton of Montclair, New Jersey, on June 18, at Poughkeepsie, after the manner of Friends.

WILLIAMS-MILLER—Marilyn Miller to Ernie Williams of the Kokomo Friends Meeting, Indiana, on October 9, at the Centown Methodist Church, Rev. Rex Custer officiating.

DEATHS

BOLINGER—John Bolinger on October 6 Winchester, Indiana, aged eighty-five. He was a life long member of Winchester Meeting. Surviving are three sons, Leonard and Loring of Winchester, and Delord of Muncie, one daughter, Madonna, daughter of Winchester. Services were held in Winchester Meetinghouse in

charge of Kenneth Pickering. Burial in Fountain Park Cemetery.

DICKS—Elizabeth Heald Dicks, on Sept. 16, in Mason City, Iowa. She was born November 25, 1874, in Oak Grove, Iowa, the daughter of Joel and Mary Townsend Heald and a birthright member of Friends. After her mother's death, when Elizabeth Heald was 19, she kept house for her father until his death two years later. She was married to Enos Morgan Dicks in 1901; he died in 1941. In recent years she has lived in Mason City, Iowa. She was a faithful member of the Marshalltown Friends church and maintained her interest even after she was not able to attend services. Surviving are two children, Alvin L. Dicks of Chicago, Ill., and Edith Dicks Mills of Aurora, Illinois; and five grandchildren. The funeral was conducted by the Marshalltown Friends pastor, Wayne Allman. Interment was in Marshalltown's Riverside Cemetery.

ELLIOTT—Sarah Kurz Elliott, on Oct. 10, in Des Moines, Iowa, aged ninety-one. Born in Idaho, she lived many years in Polk County and Des Moines. She was the widow of A. B. Elliott. She was a member of the Friends Meeting and the Women's Christian Temperance Union and was active in the women's groups doing relief work. Surviving are a daughter, Blanche M. Randles of Des Moines; two sons, Oliver L. of San Gabriel, California, and Ray L. of Ellison Bay, Wisconsin; six grandchildren and five great-grandchildren. Funeral services were in charge of Orlando Dick. Interment was in Berwick Cemetery.

FARAKER—Carrie Faraker, on Sept. 18, at West Branch, Iowa, aged eighty-three. She was a long time member of the Friends Meeting at West Branch, and continued active in the organizations of the church until her death. She and her husband, Andrew J. Faraker, observed their sixty-third wedding anniversary on March 6, 1955. Besides her husband, sur-

viving are three daughters and three sons, twenty grandchildren and seventeen great-grandchildren. Funeral services were held at the Friends Meetinghouse with Taylor and Irma Guthrie officiating.

HARDIN—Sarah R. Hardin, widow of J. W. Hardin, on July 28, at Marion, Ind., aged ninety-seven. She was a member of Bethel Friends in Indiana Yearly Meeting. Funeral services were in charge of the pastor, William Wagner.

PUCKETT—Oscar Puckett on October 9 at Winchester, Indiana, aged eighty-seven. He attended Earlham College, Indiana University and the Chicago Conservatory of Music. He taught school in Winchester for twenty-six years and was Superintendent of Schools at Allerton, Iowa for fourteen years. He was a member of Winchester Meeting and a faithful teacher of an adult Bible class for many years. He also conducted an orchestra and led the singing in the Bible School. Surviving are one son, John, of Winchester, and two daughters, Alice Arnold of Fort Worth, Texas, and Martha Test of Rotan, Texas. Services were in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

TAYLOR—Rachel Kenworthy Taylor, on October 16, at New London, Indiana. She was born June 14, 1872, the youngest of seven children of Willis and Naomi Kirk Kenworthy. On March 18, 1893, she was married to Lewis Taylor, who preceded her in death on April 4, 1950. She was a birthright member of the New London Friends Meeting and faithful in its every activity. Three sons were born to Lewis and Rachel Taylor, two of whom died in childhood. Surviving is Russell Taylor of New London; a foster daughter, Dora Hall Moe of Portland, Oregon; four grandchildren and five great-grandchildren. Funeral services were at the New London Friends Meetinghouse with Clyde Watson officiating. Burial was in the New London cemetery.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. AS-3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 8:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortio Heusel, Minister, 10729 Maplewood Avenue, Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cint) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rhinard, Pastors, Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlakamp, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9875.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors, Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone Filmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m., Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Frelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2940. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m., Take "2" Roosevelt 80th St. bus. L. Merle Green, minister, PL 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove, Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 11 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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